2: Hickinbotham G-4, 5 (ca. 1931-ca. 1957)
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only the temporal head of that country but is the spiritual leader of the Zeidi sect, which is composed of those Shiahs who follow the teaching of Muhammed Ibn Zeid, an interpreter of the sayings of the Prophet Muhammed. The Imams trace their descent to Ali, the son-in-law of the Prophet, and it is only of comparatively recent years that the Imamic leadership has changed in character from the primarily spiritual to the predominantly temporal, and even so, it has never lost the essential spiritual element.

The majority of the inhabitants of the Yemen are of the Sunni division of Islam and subscribe to the teachings of As Sha'afi, another renowned interpreter of the sayings of the Prophet. Thus successive Imams have maintained their temporal authority in their country with the aid of the religious minority, the tough Zeidi tribesmen of the Highlands. This they have done with remarkable success and even today the Sha'afi majority of the country have no real say in the government. From time to time the Sha'afis have striven to rid themselves of their Zeidi oppressors, but their success has never been more than temporary and partial and the Imams have, for their part, been quite ruthless in re-establishing their authority, and although they have had the prerogative of mercy it has seldom, if ever, been exercised. Politically and socially the Yemen has not advanced beyond the sixteenth century in Europe, and if one thinks for a moment about our own religious difficulties in this country at that period of history, it will not be difficult to understand the intense distrust which exists between the Zeidis and the Sha'afis, not only in the Yemen, but beyond the borders of that country in the Aden Protectorate where all the people are of the Sha'afi Sect of Islam. There you have the fundamental reason for the existence of the Aden Protectorate.

The Protectorate came into being by mutual agreement, and we were in effect invited to become the paramount power. It was not in any way the conquest of a primitive and defenceless people by an up-to-date Western power with modern armament. In 1839, when we had established ourselves in what is now the Colony of Aden, the tribes of the hinterland were,